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"I AM SET FOR THE DEFENCE OF THE GOSPEL."—Paul.

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[No. 5.]

[For the Christian Intelligencer.]

TO THE CHRISTIAN PUBLIC.

Concluded from page 26.

We will go back, and consider again the murderer's case, which I first brought for the benefit of my opposers. He was converted a few minutes before his execution. There then was a quick transition, from the character and miseries of a murderer, into the reconciliation and happiness of a saint. Now suppose that this change, instead of being immediately *before* his execution, had been immediately *after* it. How would the circumstance of this change being a few minutes later, make any difference in the case as it respects the suddenness of the change? or render it any more inconsistent with the doctrine of a righteous retribution? If any of my opposers have any thing to say hereafter on this subject, let them answer me this question. And again; let them candidly consider, if in the case which I have supposed for their consideration, and which their doctrine will admit, I should ask them, To what *real danger* did that assassin expose himself by the commission of murder? By suffering his sinful passions to break out in this overt act of cruelty, was not the *danger* to which he exposed himself, that of being taken from the rambling mode of life in which he might never have put himself in the way of religious instruction, and placed under the care of pious orthodox heralds of salvation, to be brought by their labors of love to a sense of his guilt, and converted to Christ; and then immediately swung upon the halter out of a world of trouble into a heaven of infinite joy and peace?—Suppose I should repeat to them the emphatic question, "Can you so torture our mother tongue, as to call such a happy change, a righteous retribution?" &c. Would not this question be as fair as the one which *Justus* proposed to me, upon the case of crime which he brought forward? Let those who are in the habit of employing such arguments, consider this matter well; and never attempt again to oppose my doctrine because of its admitting that the punishment which men sometimes bring upon themselves by overt acts of wickedness may be the means of hastening their conversion to Christ, until they have shown that if such arguments bear at all against my views, they do not bear with equal weight against their own.

Now what dreadful judgment can limitarian clergymen threaten upon their hearers, to warn them against the sin of murder? Can they assure them that they shall be punished in the fu-

ture world? No; for they believe that one may commit this sin, and then be converted, and prepared for an entrance into heaven immediately after death. Accordingly, *Orthodox Judges*, when they pronounce sentence of death upon the murderer, exhort him to flee to Jesus, assuring him that the Saviour's blood is sufficient to cleanse and pardon even such a sinner as he;—and they pray God to have mercy on his soul. Of course they believe that the murderer, if he choose, may obtain pardon, and escape all *future punishment*. Then, unless he is "recompensed in the earth," he never suffers any punishment at all.—Hence the reader may see, that those limitarians who are in the habit of painting up cases of sin and transgression in such colors as to make it appear that the wicked are not punished in the earth, are far behind us in warning men of the *real and certain dangers* of sin. For while they encourage the sinner to expect that he may commit sin, and escape *all* punishment; *we*, through faith in the word of God, a faith which is abundantly confirmed by observation and experience, maintain the *certainly* of punishment upon all transgressors.

As I am about to leave this subject for the present, I will repeat a quotation before urged in this communication, and ask my opposers to give it a careful hearing. Let two men stand before you in the character of murderers. It affects not the question if you say that the act had been committed by one many months or years, and by the other not many seconds; for if the former have not come to repentance, he is as great a sinner, as guilty of that same crime, and as deserving of punishment, as he was the moment he committed the act. For the divine law inflicts punishment, in degree as the turpitude of the crime; and in duration, until its object is effected. Suppose these two persons are now both slain;—one of them fell at his Saviour's feet, and obtained forgiveness of sins, immediately *before*, and the other immediately *after* his death. Now the question is, wherein is the change of the latter, from the character and miseries of a murderer, to a state of reconciliation to Christ, any more sudden than that of the former? And wherein is it any more inconsistent with the scriptural doctrine of retribution, or of gospel salvation? Both were miserable as long as they were sinners, which is as long as the divine law authorises us to threaten men with misery; and both were sanctified and saved by the blood of Christ.

To conclude; since I find it abundantly and

clearly proved in the scriptures, that Christ will, sooner or later, in this world or another, bring all men into a state of holy reconciliation to God, I am a conscientious opposer of the doctrine of endless misery. And since I do not find in the scriptures any threatenings of a punishment in a future state, nor proof that any will there continue to stand out against the divine government, so as to deserve or need it, I am not a preacher of future punishment. Whether any will need chastisement in a future world or not, I view it to be clearly the doctrine of the scriptures, that the wicked shall be recompensed *in the earth* for sins committed in the earth. This is as far as I can discover that infinite wisdom has seen fit to carry the subject of punishment, in the revelation of its designs; and of course I must consider it to be as far as duty, and the good of mankind, require me to carry it. For me to extend threatenings of punishment beyond what I can understand the word of God to authorize, with a view thereby to benefit society, would be to charge the scriptures with a fault, and to exalt my own wisdom above the wisdom of the All-wise.

Let him who would further write, or meditate on this subject, keep before him the prophet's standard; "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Whatever shall be brought forward and argued from the divine testimony, shall be candidly attended to; and if I am convinced of error, or have new truths brought to my understanding, I will cheerfully acknowledge the favor. S. COBB.

[For the Christian Intelligencer.]

CONVOCATION AND CONVENTION.

SIR—If the following remarks on an article in the "Christian Telescope" of July 8th, which originally appeared in the "Gospel Advocate," respecting the "Utica Convocation and Universalist Convention" of the State of New York, shall meet your approbation, you may give them, if you please, an insertion in your paper.

The writer of the article alluded to above, we are informed, is the "Editor of the Buffalo Gospel Advocate." It is not our happiness to be personally acquainted with that gentleman; but if we may be allowed to form an opinion of him, by his editorial communications, we should certainly pronounce him a man of fine talents, and well calculated, "not only to expose the arts of outward enemies, but also to guard against the corruptions of inward friends." Yet we must be allowed, after serious reflection and mature deliberation, to dissent from the opinion which he has formed, and many others with him, respecting the measures which should be adopted and the means which should be put in requisition, in order

to build up the cause, in which we are engaged, and give it a permanent establishment in the world. In what particular manner, or by what means, the Resolution, on which he animadverted with so much warmth and severity, was passed, whether it was done openly and fairly, or "in a corner," we do not know; and therefore, shall say nothing respecting it. But we feel confident, let that be as it may, that the time has now arrived, when *something* should be done, and done effectually, relative to the better regulation and government of our Conventions, Associations, and Societies. From his own remarks, it evidently appears, that the *object* of that "Convocation and Convention" was, "*to have a more learned and more respectable ministry—one which will compare with the clerical bodies of other denominations.*" And was not this a great and good object? Was it not an object which should lie nearest the heart of every well-wisher to the cause of enlightened and liberal Christians? If that Convention, on which he bestows so much, as we hope and believe, ill deserved censure, were so unfortunate as not to adopt measures, and pursue means, best suited to the accomplishment of their object,—still it was a praise-worthy effort. In our opinion, the period has arrived, when the object proposed by that Convention, must be accomplished, in one way or another;—else, we are constrained to believe, the cause we have espoused must sink into obloquy and ruin. It is vain, and nothing to our purpose, at this late day, to speak of what the "venerated Murray" did, and what was necessary to be done in his day. Much as we venerate, and delight to cherish the memory of that able and fearless defender of the Christian faith,—still we will not admit that he was infallible, and did all that the religion of his Divine Master required. And we ought not to stop,—and those that denounce, with so much zeal, the principle of innovation, have not stopped,—where he did: And the same weapon which they wield against modern innovations, might be successfully turned against them. What is it, let me ask, but innovation, that has given us a name and a standing, among other Christian denominations? And what is it, but the same principle, that will ever make us more wise, and approach nearer the standard of infinite perfection? If "the cause has prospered heretofore," and "our prospects are yet flattering," it does not prove, that "any innovations at present would be detrimental to our prosperity as a body." Indeed, if we will but look back on the days that are past, we shall plainly perceive, that there has been a continued series of innovations, ever since we first bore a distinctive name. And we very much doubt, whether there is any one among us, who does not feel proud to acknowledge that such has been the case. It would cause

us incalculable chagrin and mortification, to have the charge prefixed against us, that we have made no improvements, and advanced none in the science of theology, since "the days of our fathers:" especially, when we consider that we have had the benefit of their labors. And we ought to remember too, that the time has come, when the genius and intelligence of the people imperiously demand more, than they did in former times. If we would increase in number and respectability, we must keep up with the age, and conform a little to the spirit of the times, in which we live. We would not, indeed, sooner than any one of our brethren in the faith, "imitate the anti-christian practices of partial, proud, and pompous priests;" but we are free to acknowledge, that we have no ambition to be distinguished from the rest of the world, by assuming a style and deportment, equally unnatural and unnecessary, under the vain pretence that the religion of Christ requires it. We are willing, in a proper sense, to "become all things to all men," if occasion requires it, so that we may thereby lead our fellow men from darkness and error into the light and truth of the gospel. And we are confirmed in the opinion, let others declaim against innovation as much as they please, that we must "institute"—not indeed "a system of shameful beggary"—but some *honorable* system, by which to prepare for the sacred office and duties of the ministry, such worthy young men, as may feel disposed to enter the field, and labor with us, in building up the Redeemer's Kingdom.

We would add more, if we were not already admonished, by the length of our remarks, to forbear. We earnestly and ardently hope, however, that every sincere believer in the doctrine of Universal Grace and Salvation, will seriously reflect on this subject, and come forward, with a vigorous determination, yet with a Christian spirit, to adopt such measures, and carry them into effect, as are calculated to render the Order, with which we are connected, especially its ministry, respectable, intelligent, and virtuous.

C. G.

SELECTIONS, NO. 1.

From a Masonic Address, pronounced at Jay, (Me.) on the 24th of June, A. L. 5826, before "Oriental Star Lodge."

BY RUSSELL STREETER.

"Brethren and friends! with what emotions should we contemplate this sublime subject?—How ineffably solemn the thought, that we have professed a living faith in that mysterious and invisible Being, who is the eternal Sun of the intellectual universe? How tender the recollection, that we have acknowledged all mankind as the offspring of one common parentage: That on the bended knee of adoration, we have not only

each other, as brethren of the masonic family, but, to recognize all men, in the important relation which they bear to us, and to treat all, as far as our labors and influence extend, in a benevolent and equitable manner!

* * * * *

"SLANDER, in all its mischievous forms, is strictly and solemnly forbidden. To degrade and wantonly abuse an absent worthy Brother, through some whimsical pique or religious prejudice, is a violation of the most sacred obligations of the masonic altar. Yes, it is as *unmasonic* as *unchristian*, to "smite" another "with the fist of wickedness," or wound his reputation by the secret, envenomed dagger of misrepresentation. Our principles, when imbibed without any impure admixture from other sources, are purely benevolent, and condemn no man merely for his religious sentiments; nor are we permitted, *within the walls of the Lodge*, "to shake a brother o'er a flaming lake," because he carefully reads with his own eyes, and soberly worships by his own creed.

"We profess the most expansive and impartial CHARITY. Yes, CHARITY is a constant companion of the worthy and the good—an inmate in that symmetrical, moral temple, which the burning hand of ignorance, fanaticism and intolerance, has frequently attempted to demolish, as the inflamed soldier, pretending to be moved by a divine impulse, hurled the fatal brand through the golden window of the temple at Jerusalem, laying in ashes and desolation all that was elegant, magnificent and costly, in that grand emporium of wealth and splendor.

"But charity does not consist in mere professions of sympathy and sensibility at the sight of human suffering,—in heartless supplications, which attempt to rise to God, on wings only calculated to render one's *descent* the more easy and safe,—while the hand of avarice grasps and holds and hugs to the bosom of selfishness, the boon that hospitality would feign bestow. She never sighs, weeping showers of crocodile tears, while her heart is hard as adamant, and cold as the rocks immovably fixed in the sunless depths of the ocean.—Charity warms and ennobles the bosom of manly generosity, urging the forward step to the habitation of destitution and wretchedness. With significant gestures, she points out, to the eye of active beneficence, *yonder lonely dwelling*, where widowed female WORTH mourns the loss of *him*, on whose industry, under God, she leaned for a comfortable subsistence for herself and children, but whose noble form now lies prostrate in death, without so much as a lettered monument to declare to posterity, the place of his interment. Charity nerves the arm and opens the hand of benevolence, imparting food and raiment to the orphan family of cherubic sons and daughters, replanting the rose

of joy on the mother's cheek that had forgotten to smile.

"CHARITY says to the AFFLUENT,—'Remember in the spirit-stirring power of relief, thy *poor neighbor*, whom misfortune has plundered of his worldly substance;' to the HEALTHFUL and VIGOROUS, 'Forget not in the sun-shine of enjoyment, thy *sick friend*, whose stately frame lies low in feebleness—torn with excruciating pains—at whose pillow stands the dear partner of his joys and sorrows, and around *her* the infant babes, the pride, and *once* the joy of conjugal life; but *now*, alas! with all a father's and mother's heart-strings twining round them, exposed to the rugged dominion of poverty and want—the sport of adversity's pelting storm.'

"CELESTIAL CHARITY! thou angel of compassion—eldest daughter of propitious Heaven—mildest image of Him who created the sun—we bid Thee hail! Establish thy merciful reign in the hearts of all GOOD MEN and MASONS, and wield thy sceptre there, till the tear shall be wiped from the last weeping eye, the scene of human sufferings close, and the cloudless bliss of immortal day, open on the intellectual empire of God; and GOD HIMSELF BE ALL IN ALL."

CHRISTIAN INTELLIGENCER.

PORTLAND.....SATURDAY, AUGUST 5, 1826.

BRIEF REMARKS

On John i. 1—3, in compliance with the request of "S.K.G." in our last paper.

"In the beginning was the word." We maintain that the beginning, here spoken of, was the commencement of the Christian dispensation—the establishment of the peculiar kingdom of our Lord Jesus Christ, the Son of God. He was the Divine Founder of a new system of doctrine, the Author and Finisher of the Christian Faith. He was the Word of God, the full expression of his Father's will, disposition and pleasure. "The Word of God abideth forever: and this is the Word which by the gospel is preached unto you." "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." "This," said Jehovah, "is my beloved Son, in whom I am well pleased."

That the phrase, "the beginning," was used by the sacred writer, to imply or signify the introduction of Christianity, no one can dispute, who will pay suitable attention to the subject. In the 1st Epistle of John, 1st and 2d verses, the phrase is used, and in such a manner, as to render the passage worthy of particular attention.—"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life, for

the life was manifested, and we have seen it," &c. And having reference to the same time, St. John says, chapter 3d, verse 11. "For this is the commandment which ye had from the beginning, that we should love one another."

"The word was with God." Jesus was sent of God—commissioned by him—and was emphatically with his Father, in all his private meditations, public labors, and miracles of kindness. From God, Jesus received all his powers; communed with Him, as with an all pervading, ever-present Parent, and invoked his Almighty energy at the tomb of Lazarus. But shall we say, God was with himself—received power from himself, and prayed to himself?

"The Word was God." The Word was God, according to the prophetic declaration, that the Virgin's Son should be called "EMANUEL;" which, being interpreted, is, *God with us.* That is, he revealed the true character of God; manifested his infinite love; that in Jesus, as in a perfect mirror, the features, nature, and whole disposition of God might be visible. Through him, the divine perfections shone forth, in unheard-of lustre. His life, and ministry, and miracles demonstrated a divine legation, and the influx of infinite attributes. Jesus did not, like other agents of God's wonder-working power, occasionally burst upon the mental vision, in some splendid miracle of grace; but was as regular as the sun of day, in his mighty march of glory, beaming upon the world with increasing effulgence, from the bright morn of his public ministry, till he shone in meridian splendor, by the resurrection from the dead, being seated at the right hand of the Majesty on high. But Jesus could not be the personal, identical, and very God, by whom he was sent, any more than he could be both the Son and Father of himself,—ascend to himself, and be seated at his own right hand.

"All things were made by him," &c. All things appertaining to the dispensation or kingdom, which is the subject of the apostle's discourse, were made, *done*, and constituted by the authority and command of Jesus. St. John, as we believe, was not speaking of the creation of the natural universe, but of the constitution and establishment of Christianity. The word translated "*made*," does not mean *to create*, but simply to be, to become, and to come to pass. Every thing came to pass in the Gospel, by Jesus' direction and authority. And well it might; since his solemn admonition to the apostles was, "Without me, ye can do nothing." Jesus came to do the work to which he was appointed, which was to instruct, enlighten, redeem, and save the human family; not to create that universe which had existed, four thousand years before he came into the world. It was the intellectual, and not the natural "world," of which Jesus was the "light" and "the life." As the Lamb of God, he taketh away the sins of the same world. Hence, the propriety of understanding the apostle, as speaking in reference to the same general subject, when he says, that all things were made by Jesus, the word of God.

"GILL MEASURES OF HEAVEN."

The reader must not be too much surprised at this title; for it was no less to us, than it is to him, a matter of curiosity and wonder, till we had duly considered its meaning. This singular connexion of words is found in an Extract which we shall offer from the pen of Rev. Ezra Stiles Ely, now of the City of Brotherly-Love, (Philadelphia.) The pamphlet is called—"A Sermon for the Rich to buy, that they may benefit Themselves and the Poor." Printed at New York, 1810. The Rev. author displays some little ingenuity in the sermon, and is, on the whole, rather interesting.—From the text, Rev. xiv. 13, he makes out (who could have thought it?) a real begging, teasing, insouciant Sermon, in favor of contributing money for the salvation of perishing immortal souls! Seeming to fail, according to his own calculations, in persuading rich, orthodox people to bestow very largely for Missionary purposes, the preacher points the finger of scorn, and undertakes to shame them out of their illiberality. He even threatens "the mean spirited believer," with a "lower seat in heaven," than he might have occupied. He says, such men, if saved at all, will be "among the vessels of small size,"—"the gill measures of heaven." This, certainly, is a new discovery. The Rev. Mr. Ely must have been very particular in his observations, to have got the exact measurement of these "small vessels" of divine mercy.

The candid reader is requested to bear in mind, in the perusal of the following extract, that these are the sentiments of the combination of different Sects, claiming the exclusive title to the "orthodoxy" of the Protestant church. But if any one can, and will refer us to a chapter in the history of the Roman Catholic priesthood, in which a more bare-faced, money-getting, soul-saving scheme "of spiritual wickedness" is exhibited, not excepting the reign of LEO X, that prodigy of papal imposture, a real kindness will be conferred. But we are a false prophet, if any one seriously attempts it.

THE EXTRACT.

"Take that wealthy man for an example, who rolls along in his gilded chariot, reclining on cushions of velvet, and followed by his servants to the house of God.

"When he hears the cry from the wilderness, of thousands ready to perish for lack of vision; when he learns that in his own city thousands cannot read the Holy Scriptures, and rarely hear the Gospel proclaimed; then his eyes are moistened with tears. Would to God they were tears of penitence. Does he give the price of his chariot to promote the illumination of the heathen? No. Perhaps, then, he gives the amount of a needless servant's wages, for one month? Aye, Christianity may stop in her progress, before he would retrench the expense of a lubberly fellow to stand behind him, when he rolls along the streets. Does he consecrate the price of one splendid dinner to the benefit of perishing souls? Not he. But he wept while the preacher was eloquent and pathetic in description. Cautiously he conceals his hand, when he carries it to the receptacle of the poor, for he would not give alms before men; he would not let his left hand know what his right hand accomplishes.—GOD SEES HIM GIVE

A DOLLAR. He does not believe that it is written, "Blessed are the dead which die in the Lord."

"A person of moderate fortune next contributes to the propagation of the knowledge of Christ. How much does he love the salvation of souls? He gives something. Amounts it to the profits of one good mercantile bargain? Oh! No.—Does he give the average gain of his merchandize, for a single day? I am ashamed in this place to mention A FIVE DOLLAR BILL!! But it shall be openly exposed in the day of judgment before an assembled universe. "If they are to be found in heaven, you will find them—among a company, scarcely saved: among the vessels of small size, which contain but a little grace. They are the GILL MEASURES of heaven.

"There is a higher and a lower seat in heaven; but although it would be bliss to abide forever on the threshold of glory, yet he is a mean spirited believer, who would not humbly aspire to eminence among the luminaries that surround the throne of God."

ADAMS AND JEFFERSON—REVILED.

Who can peruse the following hypocritical and canting allusion, from the "New York Observer," to those immortalized Statesmen and distinguished, practical Christians, without mingled emotions of pity and contempt? Well might the merciful Saviour stoop from the heaven of his exaltation, and cry aloud in the ears of all who countenance such sacrilegious outrage upon the memories of "the great and good."—"Alas! for you Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, nor suffer ye them that are entering to go in."

But is it possible? Shall JEFFERSON and ADAMS be suspected of opposition "to vital godliness"—of enmity to "the Cross of Christ?" O tempora! O mores!

Spirits of the illustrious dead! ascending to immortal glory, 'mid the heart-felt applause of millions on earth,—received to the grand Convention in the skies, by the hal-lalujahs of "ten thousand times ten thousand," in heaven! fear not the vermin tooth of slander and defamation. Your characters will shine with increasing splendor "from generation to generation," when the whole race of reptile and pigmy defamers, shall long since have been buried, in the detractions of their own creation.

"These reflections were excited in my mind by reading some notices of the death of two distinguished statesmen of our country. Far be it from me to undervalue the characters of those men, or to underrate the claims they have upon the gratitude of posterity. That they were men of eminent talents and patriotism is readily conceded. But were they men of religion? or were they opposed to the spirit of vital godliness, and enemies of the Cross of Christ? If the latter was their character, I must protest against the unqualified language of public eulogy which speaks of the consummation of their joys, and their admittance to the full possession of heavenly happiness. I would judge no man; but, if it is true that these deceased patriots gave no evidence of religious character, I would at least pass in silence the condition in which they are now unalterably fixed. Human greatness alone confers no value on men which will outlast this life; and they do untold injury to souls, who represent the vain distinctions of earth as, in any degree, substitutes for that holiness without which no man shall see the Lord."

ANSWER TO "QUESTIONS."

We are always pleased with Questions from our readers, touching any important topic in Theology, and shall endeavor to gratify their wishes, according to the best of our imperfect abilities. But we feel some reluctance in attempting a satisfactory solution of the inquiry, by "A Friend to Morality," found on the 31st page of our last number. However, as we presume he is, though unknown to us, what his *signature* implies, we will not decline doing, all which a reasonable man would require, viz. offer him our views on the subject, nearly in the language of that good Volume, which is the *text book* of morality and truth, among Christians of all denominations. That it is a man's duty to contribute, as God may give him ability, to the support of the Preacher, on whose ministry he *voluntarily* and *statedly* attends, we think is inferable from the following scriptures.

1 Cor. ix. 7, 8, 9, 10, 11, 12, 13, 14—"If we have sown unto spiritual things, is it a great thing if we shall reap your carnal things?"—"Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." Rom. xv. 27.—"For if" you "have been made partakers of their spiritual things," your "duty is also to minister unto them in carnal things."

It is true, a very few men may be found, who, like Paul, preach, without claiming a regular support from the people; but such *exceptions* do not render void the general rule. Should "A Friend to Morality" suspect, however, that we are biassed in our reply by pecuniary interest, he is requested to cast the mantle of charity over our foibles, on being informed, (if he does not already know it,) that such an error would not be "out of the course of nature," since we wear the gown, as well as wield the editorial quill, in the dissemination of the gospel of Christ.

In reply to the Question proposed by "R. P****, Jun." nothing more can be necessary, than to remind him of the labors which we bestowed on the subject to which he alludes, in the 10th & 11th Nos. of the 4th Vol. of this publication. Now as he was a subscriber, and as we hope, a reader of the paper at that time, we ask him to seek for the information which he solicits, in that interpretation of the text. And lest he may not have preserved those papers, we will again send them, with this earnest request on our part, viz. that "R. P." would give our remarks a candid perusal, and, if he is able to point out any want of consistency or conclusiveness, we promise (the Lord willing) to give him an early and a very candid hearing.

He may rest assured that our most serious prayer is, that he "may not wound the glorious cause of truth, by turning again to the weak and beggarly elements of" *total depravity, endless misery, and other indulgencies in sin.* But we assure our unbelieving brother that we are rather at a loss to conjecture, why he should appeal to us, for prayers in his behalf, if he considers us, heretical in faith. Does the God in whom he believes—the being who would call immortal intelligences into existence, with the certain

knowledge that they would be endlessly miserable,—does that being hear heretics? The faith of our friend "R. P." in the eternity of hell-miseries, cannot be very *lively* and *active*, if he is still dependent on the prayers of those who disbelieve his doctrine, to keep him out of iniquity.

EXTRACT OF A LETTER

From the Rev. Dolphus Skinner to the Editor, dated Saratoga Springs, (N. Y.) July 25, 1826.

"Last week, I journeyed as far west, as *Utica* and *Clinton*, and was highly delighted with the verdure, variety and richness of the country.—At Clinton, I attended a convocation of ministering brethren, assembled for the transaction of *certain* important business, which, I am happy to say, was conducted with a good degree of unanimity; in addition to which, a new Association was proposed, and will probably be formed in this State, the present season. The concerns of our cause, in that region, are generally prosperous.

While I was there, a venerable brother, by the name of U*****, informed me of a circumstance, which, on account of its singularity, I will relate. He said there was a Presbyterian minister, by the name of *Town*, who had resided and preached in Litchfield, (N. Y.) for about a year, without much effect, either good or bad. He was considered rather a moderate sort of a preacher, till the *well known fanatic* by the name of Finney, who has produced so much insanity in the religious world, made his appearance in *Utica*; when, by visiting the scene of his labors, and witnessing the great and marvellous work that was going on there, Mr. T. thought it would be a fine thing for him to improve his gift, in a similar manner, and get up a "revival" in Litchfield. He returned, and went to work accordingly; telling the people he had not been sufficiently faithful in warning them of the wrath of God. He denounced, in the thunders of Sinai, the pains of eternal damnation, on all who would not bow down and worship the *frightful object* which he had deified in his wild imagination. He visited from house to house, not forgetting to call on Universalists, whom he enjoined to renounce their doctrine, or they would go to hell immediately. But for all this, they "bowed not, nor did him reverence," which so enraged the infatuated man, that he told them, he believed he should *pray God to take them out of the world by death*. And accordingly, he did, about four weeks ago, pray, in a public meeting, "that God would take away those stubborn enemies, and impenitent souls," (as he called them,) in the manner mentioned.

The next day, he went to attend a meeting, and before getting through the service, he was violently seized with a fatal disorder, and died, in just a week, from the time he offered up that *impious prayer*! Had Mr. T. been a Universalist, and such an event had taken place, would not our enemies have said, God took him away by death, that he might send him to that woful place, which they have so frequently portrayed in all the coloring of imagination and eloquence? Would it not have been proclaimed all over the world, by Periodicals, Tracts and Missionaries; and been held up, in clerical "high places," as a *beacon*, to warn all Universalists of the fatal tendency of their doctrine? But let us not follow their example, or rejoice at the imprudence and iniquity of others.

* * * * *

Our Society in this place, perseveres in a steady and undeviating course—gradually increasing in numbers and strength. The new Church, will, for the first time, be opened for public worship, next Sabbath. Its enemies tremble in their strong holds, exerting every nerve to overthrow the cause of truth; but God is greater than they all, and his truth will prevail."

The Black River Association of Universalists,

Convened at *Antwerp, (N. Y.)* on the 14th of June, 1826. Br. C. G. PARSONS was chosen Moderator, and Br. E. W. ROBBINS, Clerk. Fellowship was granted to the First Universalist Society in *Potsdam*. The *Constitution*, drawn up by the committee appointed for that purpose, was accepted. A *Resolve* passed, recommending the formation of TRACT Societies, in the different Associations, for the spread of liberal Christianity. Appointed Br. E. CASE, Jr. to prepare the Minutes of the Association for publication, and append a Circular Letter.—Brs. PARSONS, J. WALLACE, and E. CASE, Jr. preached on the occasion, and Br. French was also present and took parts in the public performances.—We have room, only for the following sketch, from the excellent Circular, published in the "Watertown Freeman."

"Use all laudable means to disseminate your views of the Scriptures, and the final, glorious destination of every intelligent creature. Contend earnestly for the faith, once delivered to the saints, but do not misrepresent, either the arguments or doctrines of your opponents.—Sophistry, threats and mysteries, are the habiliments of *falsehood*; but *Truth* is best supported by *fair inductive reasoning*." AMEN! SO MOST IT BE!

CHARLES S. DAVIS, Esq. has been appointed by the Committee of Arrangements in this town, to deliver an ORATION on Wednesday next, in commemoration of the illustrious JEFFERSON and ADAMS.

Br. EDWARD TURNER of Portsmouth, N. H. has been requested by the Selectmen of that town, to deliver an ADDRESS on the lives, characters and principles of the deceased patriots, JEFFERSON and ADAMS, and has accepted the invitation.

PROPOSALS

Have been issued by the Editor of the "*Star of the South*," for publishing in Milledgeville, (Geo.) a new Work, in four books, entitled, "*The Light of Truth, and the Pleasure of Light. No Devil—No Hell—No angry God.*"

We do not question the abilities of the author or doubt but that his "work" would be interesting and useful, should it be published. But we cannot refrain from expressing our surprise and regret, that he should have been so unguarded in his language. The words, "*No Devil—No Hell—No angry God*," are very exceptionable, as they would be likely to be misunderstood by those who are unacquainted with the principles of our doctrine, and to whose instruction the work ought to be directed. The proposal appears to be inconsistent with itself; for, the "first Book" is to contain "scriptural evidence of the non-personality, origin, and end of—the Devil—which deceiveth the whole world." But if there be "NO Devil" why speak of his "origin and end?"

The meaning of the author, undoubtedly is, that the common opinions concerning the "Devil," "Hell," and the "Anger of God," are unscriptural and erroneous. But a consistent Universalist believes in the Bible doctrine on each of these topics.

TRACTS AND SUNDAY SCHOOLS.

It appears from an article in the last Universalist Magazine, that *lying* Tracts are introduced into Sunday Schools by our inveterate opposers, which are designed to defame Universalism. An ephemeral production from the Andover Institution, that "School of the [false] Prophets," is presented to children, under the title of *Universalism Exposed*. It pretends to relate the last scene of two young men, in every respect moral and uncommonly amiable; having been honest and consistent christians, according to their

faith, and yet, alas! found in a dying hour that Universalists cannot be saved!

Readers, we ought to pity our orthodox opposers, both on account of their *weakness* and wickedness.

TO AGENTS AND PATRONS.

The Editor would express his satisfaction and gratitude, that the alteration in the form of the *Intelligencer*, so generally meets the approbation of his subscribers. His Agents and friends are assured that he recognizes their exertions for the more extensive circulation of this paper, with sentiments of unmingled respect.

They are authorized to inform all inquirers after this Work, that we have for Sale, A FEW COMPLETE SETS OF VOLUMES, THREE, FOUR and FIVE, bound; which we offer at the subscription price. We can also furnish new Subscribers, with the back Numbers of the present volume, and shall continue to forward them, especially, if we receive payment in advance, till notice is given to the contrary.

TO CORRESPONDENTS.

"THEOPHILANTHROPIST" is reserved for our next No. that we may have room to present it entire.

"CRAZY PETER" on an article in the *Mirror*, is under consideration.

"LETTERS TO PARENTS," by an "Absent Daughter" will be published with pleasure as soon as convenient.

MARRIED,

In this town, by Rev. Mr. Ripley, Hon. Mark Harris to Mrs. Elizabeth Capen.

By Elder S. Rand, Mr. Samuel H. Perkins to Miss Mary M. Gorham. Mr. Matthew McKenney to Miss Lorana Currier.

By the Rev. Dr. Payson, Major Thomas Todd, Editor of the Eastern Argus, to Mrs. Sarah Greenleaf.

DIED,

In this town, on Saturday last, Mrs. HARRIET I. wife of Mr. HENRY BAILEY, and oldest daughter of Mr. Moses Davis, aged 22 years. This amiable and beloved young woman was cut down in the bloom of existence and in the midst of anticipated, female usefulness. Having but just assumed the tender name of *mother*, she left an affectionate husband with his lovely, feeble infant, to mourn her exit, in deep and painful bereavement. The death of Mrs. B. is lamented in unutterable anguish by her afflicted parents, sisters, brothers and friends.

On Tuesday morning last, Mr. ASA BAKER, aged 46 years. Mr. B. has left a virtuous and devoted wife, two sons and seven daughters, to deplore the loss of a kind husband and a tender father. May the God of the widow and the fatherless, embosom this disconsolate family in his parental compassion, and grant them the full fruition of his promises of grace and mercy.

Also, a child of Mr. Joseph Park, aged 5 years.—A child of the late Capt. Benjamin T. Chase.—A daughter of Mr. James Dresser.

In Gilsom, N. H. Miss RHODA LOVELAND, aged 23 years; [sister of Rev. S. C. Loveland, of Reading, Vt.] Her disposition amiable and her life unimpeachable, she was respected and beloved by all her acquaintance. With a reflecting turn of mind, which naturally led her to be serious, to think of religious subjects, and to meditate upon the state of the human family, both here and hereafter, she had acquired a comprehensive view of the doctrines and requirements of the gospel, which led her to place her hopes in her Saviour for salvation. During the course of her sickness, which continued with unabated severity for six months, Miss L. did not waver for a moment, in her mind. Her hope was fixed in Christ. Death was wholly divested of its terrors. Thus she continued firm and unshaken, till the 15th of March, when she willingly resigned her breath, without a struggle, and met, as we firmly believe, the fruition of her hopes in the realms of bliss.

C. Rep.

At Wolverhampton, (England,) Rt. Rev. Dr. John Milner, an eminent Catholic Prelate and writer, the author of several works of celebrity, particularly the "History and Antiquities of Winchester," and "Letters to a Prebendary."

POETRY.

[From the Columbian Centinel.]

HYMN FOR UNION PRAYER MEETINGS.

Before thee, *equal* God of all,
Thy *chosen* people stand,
To beg the thunders of thy power,
On this unhallowed land.

In error's dark, bewildering path,
These wretched people stray;
Reject our proffer'd aid to teach,
And guide them in the way.

Inclined to evil, born in sin,
And destin'd to the grave,
In vain we strive to make them see,
They are *totally* depraved.

We've told them all, they *ought* to know,
Told them, they *could* not see;
Their creeds were bad—O, make them, Lord,
Such *humble* men, as we.

We've told them, *three* was *one*, as plain
As two and two are four;
Yet they reject this *simple* truth,
And make their ruin sure.

We've told them every word and thought,
(Though fix'd by Heaven's decree,)
Would them condemn—O, make them, Lord,
Such *pious* men, as we.

We do believe, though others doubt,
Our happiness is sure,
Nor any thing, that we can do,
Will make it insecure.

Though well we know, no deeds of ours
Will merit thy regard,
Yet for a faith, a faith like this,
We do expect reward.

[From the Plymouth (Mass.) Memorial, of July 21.]

On Monday last, the corner-stone of the meeting-house now erecting for the accommodation of the Universalist Society in this town, was laid in the presence of a large and respectable assemblage of citizens, with appropriate religious services. Prayers were offered by the Rev. BENJ. WHITTEMORE, in a fervent and devout manner, in which the blessing of the Almighty Father of the Universe was invoked upon this pious effort to establish a place of worship in this ancient town, where the Religion of his Son should be preached with freedom, simplicity, purity and power.

A silver plate with the following inscriptions—

"To the One Immortal, Invisible, Independent,
All-controlling, Un-controlled,

JEHOVAH,

Known to the Jews, as the God of Abraham, and to Christians, as the God and Father of our Lord and Saviour Jesus Christ. For his Worship and Service, this building is erected by the Believers in his Universal

Grace; honestly owning ourselves as Dissenters, not only from the Church of Rome, but from the Traditions of our Fathers. Taking the Law and the Testimony, we look to Christ as the Head of every man, and our Divine Instructor. And while we humbly look for Light from on high, we desire to regard the advice of the great Apostle of the Gentiles, and the pious Robinson, to follow them, no farther than they followed Christ.

"The Lord reigneth, let the Earth rejoice."

AMEN."

"FIRST UNIVERSALIST SOCIETY
IN
PLYMOUTH, MASS.

Organized, March Tenth, Anno Domini, MDCCCXXII.
Incorporated, February, Anno Domini, MDCCCXXVI.

This House is erected in the Year
Of the World, - - - - - MDCCCXXVI.
Of our Lord, - - - - - MDCCCXXVI.
Of the Landing of the Fathers, - - - - - CCVI.
Of American Independence, - - - - - L.

Building Committee,

DANIEL JACKSON, JR. SAMUEL DOTEN, JAMES BRADFORD, ISAAC BARNES, FINLEY LEACH.

WILLIAM BROWN, Clerk.

JACOB & ABNER S. TAYLOR, Builders."

Enclosed in a lead box, with a copy of the Records of the Society, the Massachusetts Register for 1826, with several periodical publications, were presented by the Chairman of the Building Committee to the contracting builders, and by them deposited in the stone which was placed at the north-east corner of the building. After which an Address was pronounced by the Rev. JAMES H. BUGBEE, well adapted to the occasion, breathing the pure spirit of Christian benevolence, which gained the attention of the assembled auditory.

Books lent, but not returned.

Those persons who borrowed of the Editor the first and second vols. of his Christian Intelligencer, *elegantly bound*, "The Second Appearance of Christ," by the Shakers, and sundry other books, are earnestly solicited to return them immediately.

FOR SALE,

By PEARSON, LITTLE & ROBINSON, at
their Bookstore, No. 5, Exchange Street, -

AT THE ARGUS OFFICE, AND BY THE EDITOR,

BALFOUR'S SECOND INQUIRY.

Persons who have subscribed for the 2nd Inquiry are requested to call for them at the Editor's house.

ALSO—

A SERMON by Rev. Wm. A. DREW, on the death of Col. J. WHEELER, President of the Senate.

SERMON by Rev. H. BALLOU, 2d, at the Installation of Rev. Mr. Farnsworth.

THE CHRISTIAN INTELLIGENCER

Is published every other Saturday, at ONE DOLLAR per annum, *in advance*. Persons who forward to the Editor five dollars, for *new subscribers*, shall be entitled to ONE Volume gratis.

RUSSELL STREETER, Editor and Proprietor.